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any moment are brought against him. But until a refutation is undertaken, let our friends at least leave off singing their old song about mental languidness and convenience, when scientific men do not recognize the dialectic method. A short time ago, something of this kind might have been read in a certain preface. If the investigation is shunned, the arrow may return and strike him who discharged it.

Science cannot live on criticism, which only expels what the living organism cannot assimilate. Where criticism reigns alone with its negativity, we are seized with a dull, heavy sense of discomfort, which necessarily accompanies such a process of decomposition. Decomposition and assimilation ought, on the contrary, as in breathing, to form but one activity. Then criticism, instead of repressing the life of science, increases it by purifying it. But since even Logic cannot satisfy itself with the mere critical result which rejects the dialectic method of pure thinking, the *Logical Investigations* entered, in a positive sense, into the facts of human thought, and tried to show that the science of the idea does not go down, but, on the contrary, becomes all the more certain, when the dialectic method, with its false sanctions, is rejected.

BOOK NOTICES.

WORKS OF DR. H. K. HUGO DELFF:

1. *Ideas of a Philosophical Science of Spirit and Nature.* Husum, 1865.
2. *Cecilia; or, Concerning the Truth of the Supersensuous.* A Dialogue with a Postscript. Husum, 1867.
3. *Fundamental Doctrines of Philosophical Science.* Husum, 1869.
4. *Dante Alighieri and the Divine Comedy.* Leipzig, 1870.
5. *The Idea of the Divine Comedy.* A Study. Leipzig, 1871.

The two works on Dante by Mr. Delfff have attracted so much attention in Germany, that it may not be considered out of place in this Journal to bring them also to the notice of the American public, and especially of those whom Longfellow's translation of the Italian poet must have interested more or less in Dante-literature generally. Mr. Delfff's works on the Divine Comedy have this distinguishing merit, that the author brings to his task the results of a life-long study of mystical literature, to which Dante's work is generally held to belong. This thorough knowledge of the mystical writings of all times enables the author to illustrate his exposition in the most varied and instructive manner. Most particularly felicitous is his sketch of the political, ecclesiastical, and philosophical revolutions and conditions that preceded Dante, and that form the basis from which Mr. Delfff starts his interpretation of Dante's life and works. This sketch evinces, moreover, a rare comprehension of the early *status* of the

Christian Church; and the manner in which the gradual rise of the Roman papacy and the substitution of new Ecumenical Council dogmas for the original *regula fidei* is developed, deserves the highest praise.

Mr. Delff's philosophical and religious views, of course, pervade also the Dante-essays; but are more particularly developed in the three above-named purely philosophical works, which we are sorry that space forbids us to characterize at length. In these days, when it requires great boldness on the part of a philosophical writer to speak otherwise than slightly of religion, it is certainly interesting to see Mr. Delff taking an enthusiastic stand in defence of religion,—nay more, of Christianity, and still more of catholicism and mysticism.

In the development of these views Mr. Delff is probably more nearly related to Baader than to any other German writer, though he exhibits originality enough of his own. Of our own writers in the same direction, Mr. Alcott comes nearest to him. The most interesting parts of Mr. Delff's works are his polemics against the current "natural philosophy," but chiefly his religious expositions and unfoldings of psychological phenomena, such as are rarely treated by men of science. In these regions his erudition can fully exhibit itself, and his vivid, graceful style throws a peculiar charm over the subjects treated. Thus the dialogue "Cecilia" may even be called brilliant in its development of the author's most cherished convictions.

A. E. K.

Il Cavour e Libera Chiesa in Libero Stato. Per A. Vera, Professore di Filosofia nella Università de Napoli. Napoli: Detken & Rocholl. 1871.

Professor Vera is making his deep insights into the Philosophy of History and Religion tell in the formation of public opinion at this important juncture in the affairs of Italy.

We see by the advertisement on the last page of the above work that this active author has in press a new (enlarged) edition of his French translation of Hegel's Logic, and also a translation of Hegel's Philosophy of Religion, with Introduction and Commentary.

Revue des Cours Littéraires de la France et de l'étranger. Paris. July, 1871.

The two numbers received contain two articles by Professor Vera of Naples: the first on "The great Mosaic at Pompeii," a genial characterization of the celebrated artistic representation of the battle between Alexander and Darius (at Issus?), the second article is the opening lecture of a course on the History of Philosophy, and treats of the epoch of Socrates. At the close he touches on the present state of affairs in Italy, and concludes thus: "The true regeneration of a people springs from a new thought, from a new Idea, from a new breath of the Eternal Spirit—a breath which, as before remarked, revives the past, but revives it transformed and elevated to a high degree of energy, consciousness, and liberty. Now, without wishing to exaggerate and to attribute to Philosophy a monopoly of intelligence, I believe I can affirm that there is no science which can better cause such a thought [i.e. regenerating new thought]. For Philosophy acts on the soul in many ways. In the first place, it extirpates those evil seeds in it—torpor, ignorance, error—which weaken it, corrupt it, and render it insensible to the light of truth. And since it lives in the region of thought and of absolute verities, it possesses more than any other science the faculty of understanding and of manifesting the Idea, and of causing it to penetrate the mind, thereby regenerating the inner man; for the outer man

cannot be regenerated until the inner has been. You see then, gentlemen, how that in fighting the battles of Intelligence, and above all fighting them in a free disinterested spirit, we accomplish a work than which none is higher nor more advantageous to ourselves, to our country, and to humanity."

Another article in one of the numbers, under the caption "Contemporary Philosophy in Italy," speaks approvingly of Raphael Mariano's work of that name, and of his "Essay on Hegelian Philosophy"; it then notices Louis Ferri's work on the "History of Philosophy in Italy in the Nineteenth Century." It speaks, finally, of Count Mamiani's "Confessions of a Metaphysician," and of his later work, the "Cartesian Meditations Revived in the Nineteenth Century," of which it says: "Taking as a model that methodic system of doubt extended to all our knowledge, this work rises by rigorous demonstration to philosophic faith in the spirituality and immortality of the soul, in the eternity of ideas, in the existence of a personal God, in the universal and indefinite progress of Creation * * * The twofold consciousness of the activity and passivity of the Ego give to it the perception or direct intuition of its relations with other beings upon which it acts or which act upon it, and it includes thus in one common certitude its own existence, external nature, the ideal world, and the Absolute Being."

The Wanderer: A Colloquial Poem. By Wm. Ellery Channing. Boston: James R. Osgood & Co. 1871.

The preface, by Emerson, serves as an honest introduction, which leads one on into seven quiet, still poems, full of the perfume of nature. Often the irregularity of the rhythm jars, and yet through the whole there is a certain serene melody. One is assured, however, that the poet did not write with a purpose to suit the taste of any reader. If sometimes a figure is a little overstrained, one does not feel that it was done for effect, but because the thought so shaped the words; e.g.

"Each hour this laughing boy tenacious caught
A fist-full of existence, spread it out
Flat on its back, and dried it in the sun
Of all his breezy thoughts, to shape its truth "

Or this, where, after speaking of the grinding of the submerged mountain-tops by floating icebergs, he says,

"Till all the furrowed surface deeply carved,
The saline torment took its hand away,
And left a course of splinters in dry air
To mock the baffled thinker of an orb
Where somewhat thinks, superior to himself."

Or this:

"I sometimes caught an echo of the past,
Lessons of sunk religions, sounding faint."

The poems are colloquial in the sense that they seem as if they were fragments of an utterance in an age before men "forgot the fashion of leisure." There is no unity to be sought or found in them, but a clear, pure current of fine thought and fancy. The picture of the scholar, at the end of the last poem, is one of the finest passages, and leads one's thoughts irresistibly back to the preface, as if it were a portrait.

A. C. B.

A History of Philosophy from Thales to the Present Time. By Dr. Friedrich Ueberweg, late Professor of Philosophy in the University of Königsberg. Translated from the Fourth German Edition, by George S. Morris, A.M., Professor of Modern Languages in the University of Michigan. With Additions by Noah Porter, D.D., LL.D., President of Yale College. With a Preface by the Editors of the Philosophical and Theological Library. Vol. I.: History of the Ancient and Mediæval Philosophy. New York: Chas. Scribner & Company. 1872.

This first volume of the Philosophical Division of the Philosophical and Theological Library, conducted by Drs. Henry B. Smith and Philip Schaff, of the Union Theological Seminary, New York, will be apt to prejudice many in favor of the whole enterprise; and deservedly, for it is an admirable book, admirably translated. It has often been remarked, how much superior American translations of German works are to English ones; and nothing could prove this more clearly than a comparison between the recent translation of Ueberweg's System of Logic, done in England, and the work of the same author now before us. The former is transferred, the latter translated, into English. One has often to render whole passages of the Logic back into German, word for word, in order to understand what they mean; whereas, in the present work, one can only guess at what the German might have been.

Dr. Ueberweg's work has for many years been very popular in Germany, and it deserves to become so among us. Its author was a man of very extensive learning, unwearied application, and considerable philosophic insight. At the same time, it must be admitted that he was a scholar rather than a philosopher, an organizer rather than an originator. He has stated what other men thought with admirable clearness and conciseness; he has not enriched the treasury of Philosophy by any original thought. This cannot be considered a drawback in a historian of Philosophy, but rather the contrary. Dr. Ueberweg, indeed, had no pet theory to illustrate in his work; he did not try to make history appear the self-development of a series of categories; he was content to state what he found in previous thinkers and to classify on historical principles, which are very different from logical ones. The result is a work objective and reliable.

Following the example of Hegel, Dr. Ueberweg refuses the designation of Philosophy to the dreams of the Oriental sages, and dates the rise of thought from Thales of Miletus. Like Zeller, he divides Greek Philosophy into three periods, which, however, do not coincide with those of the former; and we must admit that we prefer Zeller's division. These are all treated with due consideration, and the affiliation of the different schools is well brought out, showing the natural development of thought. A most important feature of the book is, that it contains a very full, though by no means exhaustive, bibliography of Philosophy in all its parts. The author seems not to have been so well acquainted with French and English works as he was with German. This defect has, to a small extent, been remedied by the translator. The dimensions of the work admit of considerable space being given to every name of importance, and of a clear presentation of the outlines and peculiarities of every system. This is done with uncommon vigor, although in some places the translator has not shown it to the best advantage. For example, it is amusing to find $\pi\acute{a}\thetao\varsigma$ translated by *passion*, and $\xi\chi\epsilon\nu$ by *possession*, in the Aristotelian Categories.

The portion of the present work that refers to the Scholastic Philosophy is of unusual interest, as being almost the only scientific treatise upon that period existing in the English language. The work of F. D. Maurice, notwithstanding its fine, genial tone, is too much the work of a dreamer to be of much objective value, and the large work of Albert Stöckl (*Geschichte der Philosophie des Mittelalters*) has not yet been rendered into English. But, apart from its thus standing alone, Ueberweg's treatment of Scholastic Philosophy is of exceeding interest and value. It is so calm and appreciative, so much the work of one who looks at all men and times dispassionately, that we often feel inclined to agree with the author when our unbiased judgment says we should disagree.

In conclusion, we would say briefly that we heartily recommend this work as the best History of Philosophy existing in our language.

T. D.